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The Quranic Principle of *Wasatiyyah* as the Foundation of Malaysia Madani's Civilizational Framework

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Abstract

This study explores *wasatiyyah* as a civilizational framework within Malaysia Madani, analyzing its Quranic foundations and practical application in contemporary society. The objective is to investigate how *wasatiyyah*, which emphasizes moderation, balance, and justice, can guide Malaysia's development while promoting social harmony, ethical governance, and inclusive growth. Utilizing a qualitative approach, the research includes a literature review and content analysis of Quranic verses, Islamic scholarship, and Malaysian policies related to Malaysia Madani. The findings reveal that *wasatiyyah* provides a holistic model for balancing traditional values with modern advancements. It advocates for fairness, justice, and avoiding extremes, making it particularly relevant for fostering a just and prosperous society. The study suggests that by incorporating these principles into national policies, Malaysia can achieve sustainable development that prioritizes social well-being and developmental progress. Implementing *wasatiyyah* in Malaysia Madani can create a society that harmonizes spiritual values with global progress, promoting peace, unity, and moral integrity in governance and everyday life.

Keywords: *wasatiyyah*; civilization; Malaysia; *madani*; Islamic principles

Introduction

The term *wasatiyyah*, derived from the Arabic root *wasat*, signifies moderation, balance, and the middle path. It emphasizes justice and advocates for the best and most equitable choice (Ibn Manzur, 1956: 427-430). As a core Islamic principle, *wasatiyyah* underscores the importance of avoiding extremism and embracing balance in all aspects of life (Hashem, n.d: 1-2). This idea is strongly reflected in the Holy Quran, where multiple verses call for moderation in belief, behavior, and practice, guiding individuals to avoid excess and deficiency.

Scholars have long recognized *wasatiyyah* as a defining characteristic of Islam. Fadzil (2012) argues that it should permeate every Muslim's life. Yakub (2016) elaborates that *wasatiyyah* involves positioning oneself at the center, thus embodying equilibrium. Imam al-Qurtubi's interpretation, as cited by Kamali (2015) and Biplop & Abdullah (2021), extends the meaning of *wasat* to represent the best and most resilient choice, aligning with Zamakhshari's perspective on its role in preserving societal integrity (Kamali, 2010: 7).

In the context of national development, Malaysia's Prime Minister, Datuk Seri Anwar Ibrahim, introduced the Malaysia Madani concept, a national framework designed to guide the nation's progress while adhering to Islamic values (Azman & Abdul Rahman, 2023). This vision, which seeks to "Build a Civilized Malaysia", integrates *wasatiyyah* into contemporary governance, fostering an inclusive, harmonious, and forward-thinking society.

This article explores the alignment between the Quranic principle of *wasatiyyah* and the Malaysia Madani framework, examining how this principle can guide Malaysia's civilizational development by promoting justice, moderation, and ethical governance.

Methodology

This study employs an in-depth library research methodology to explore the alignment between the Malaysia Madani framework and the Quranic principles of *wasatiyyah*. The main objective is to investigate how the foundational principles of both concepts intersect and conform to each other in guiding Malaysia's societal development. This approach involves

a comprehensive and systematic review of existing literature, including primary Islamic texts, scholarly journal articles, and governmental publications related to the Malaysia Madani framework and the Quranic teachings of *wasatiyyah*.

The research begins with an extensive literature review that identifies and analyzes key sources discussing Malaysia Madani's values and objectives. This includes evaluating governmental documents and academic publications that define and explain the framework's core components. Simultaneously, the review focuses on Islamic texts and scholarly interpretations of *wasatiyyah*, emphasizing moderation and balance in all aspects of life.

Additionally, the study adopts a topic-based research approach to analyze relevant Quranic verses. This method ensures the precise selection of verses reflecting key themes central to the Malaysia Madani framework and *wasatiyyah*. The chosen keywords for this analysis include terms associated with moderation, balance, justice, and civil society, ensuring that the research targets the thematic overlap between the two concepts.

The study also examines specific Quranic verses that align with Malaysia Madani's six core values: Sustainability, Prosperity, Innovation, Respect, Trust, and Compassion. By drawing parallels between these values and the teachings of Islam, the research aims to highlight the congruence between Islamic principles and Malaysia's national vision.

Ultimately, this study seeks to establish a theoretical connection between the *wasatiyyah* concept and Malaysia Madani, providing insights into how Islamic principles can influence contemporary governance, promote social harmony, and guide sustainable development in Malaysia.

The Quranic Principles of *Wasatiyyah* in the Quran

The Holy Quran is regarded by Muslims as the literal word of God revealed to Prophet Muhammad (p.b.u.h.). It serves as both a spiritual guide and a comprehensive framework for leading a balanced and righteous life. In a world often marked by extremes and polarizations, the Quran upholds *wasatiyyah* as a guiding principle, emphasizing moderation and balance. Through careful reflection and thoughtful study, one can discern how this principle is intricately woven throughout its verses.

The Quranic principle of *wasatiyyah* extends beyond mere moderation; it has profound implications across religion, ethics, sociology, politics, and jurisprudence (Ahmad, 2018). Often translated as “moderation” or “balance”, *wasatiyyah* represents a core tenet of Islam, advocating for a middle path that rejects all forms of extremism. A deep exploration of the Holy Quran reveals numerous verses that illustrate and reinforce this principle, urging believers to reflect on its timeless wisdom.

The Quran explicitly underscores moderation as a defining characteristic of the Muslim *ummah* (community) (Othman & Sulaiman, 2014). This portrayal signifies more than merely avoiding excess or deficiency; it embodies an ideal of excellence, justice, and virtue. One of the most significant references to *wasatiyyah* is found in Surah al-Baqarah (2:143):

Translation: ‘*And thus We have made you a just community (or a middlemost community) that you will be witness over the people and the Messenger will be a witness over you.*’

(Surah al-Baqarah, 2: 143)

Ibn Kathir interprets the term *ummatan wasatan* (a just or middle nation) as “the best and most balanced community” (Ibn Kathir, 1999, pp. 395-397) while al-Qurtubi expands on this meaning, explaining that *wasat* signifies moderation, justice, and excellence. He cites linguistic sources that define *wasat* as “the best”, drawing parallels with classical Arabic phrases such as *Quraysh awsat al-nas nasaban* (“Quraysh is the noblest of people in lineage”) (al-Qurtubi, 1967: 154-157). This verse reinforces the Quranic ideal of a society built upon values of excellence, compassion, tolerance, and understanding, which are fundamental elements of *wasatiyyah*. Therefore, the Holy Quran urges Muslim believers to embody these virtues in their interactions.

The Quran further embeds the principle of *wasatiyyah* in its emphasis on justice (*al-‘adl*) and wisdom (*al-hikmah*). Justice is consistently upheld as a divine imperative, requiring fairness and equity even when it challenges personal interests or relationships. This is exemplified in Surah An-Nisa (4:135):

Translation: *‘O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives.’*

(Surah An-Nisa, 4:135)

This verse underscores justice as a cornerstone of *wasatiyyah*, advocating for a balanced approach that upholds the rights and well-being of all individuals, regardless of social status or personal affiliations. Al-Tabari (2000: 92-94) interprets this verse as an injunction for believers to be unwavering in their pursuit of justice, even when it demands self-examination or testifying against one’s kin. He stresses that personal biases should not distort one’s commitment to truth and fairness, reinforcing justice as an essential pillar of *wasatiyyah*.

Similarly, Surah al-Ma’idah (5:8) highlights the importance of impartiality, even when dealing with adversaries. Allah SWT stated:

Translation: *‘And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.’*

(Surah al-Ma’idah, 5:8)

Ibn Kathir (1999: 521–523) explains that this verse serves as a divine directive to uphold justice without prejudice, even in the face of hostility. He notes that personal enmity should never obstruct the obligation to be just, as justice remains the foundation of righteousness. This perspective reinforces *wasatiyyah* as a guiding principle that transcends personal biases, promoting equity and moral integrity.

Beyond legal and social justice, the Holy Quran emphasizes moderation in daily life, including worship, consumption, and interpersonal relations. A striking example is Surah al-A’raf (7:31), where believers are cautioned against extravagance. Allah SWT mentioned:

Translation: *‘Eat and drink, but be not excessive. Indeed, He likes not those who commit excess.’*

(Surah al-A’raf, 7:31)

Al-Tabari (2000: 115-117) interprets this verse as a reminder of moderation in consumption, warning against indulgence that leads to harm or wastefulness. He explains that the Arabic term for “*israf*” (“excessive”) refers to behavior that exceeds reasonable limits. This Quranic principle

aligns with *wasatiyyah*, promoting self-restraint, gratitude, and stewardship of resources.

In short, the principle of *wasatiyyah* permeates all aspects of human behavior, social interactions, and religious obligations. Through careful reflection and study of the Holy Quran, believers can discern how *wasatiyyah* serves as a guiding framework for a balanced, just, and ethical life. Muslims are encouraged to cultivate harmony, unity, and societal well-being by upholding the Quranic principles of justice, compassion, and moderation. As a timeless source of divine wisdom, the Holy Quran continues to offer invaluable guidance for fostering a just and moderate society in an ever-changing world.

***Wasatiyyah* Principle in the Era of Prophet Muhammad (p.b.u.h.)**

The principle of *wasatiyyah*, which emphasizes moderation and balance, has been central to Islamic teachings since the era of Prophet Muhammad (p.b.u.h.). His life and actions exemplified this principle in various aspects, including social relations, governance, spirituality, and personal conduct. The Prophet promoted tolerance, compassion, and unity in social relations, encouraging harmonious relationships among people of different beliefs and backgrounds (Baloach et al., 2012). His governance model was based on justice, fairness, and accountability, ensuring the well-being of all members of society (Siddique et al., 2023). Spiritually, he advocated for a balanced approach to worship, emphasizing that one's duties to God should not come at the expense of duties to others (Muhammad & Rahim, 2017).

The Prophet's leadership is also reflected in the Charter of Madinah, which established principles of justice, equality, and inclusivity, allowing diverse religious communities to coexist peacefully (Zulfiani, 2019). Throughout his life, the Prophet practiced and promoted *wasatiyyah* through actions such as advocating for social justice, fostering interfaith relations, prioritizing peaceful conflict resolution, encouraging environmental conservation, and maintaining moderation in his conduct (Abid et al., 2020; Bakar et al., 2023). The Quran affirms this approach:

Translation: *[And they are] those who, if We give them authority in the land, establish prayer, and give zakah and*

enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.

(Surah al-Hajj, 22:41)

This verse highlights the ruler's duty to uphold justice and righteousness in all aspects of governance. Moten (2013), citing Qutb (1953), explains that Islamic justice encompasses moral and spiritual values beyond mere economic or material concerns. These examples demonstrate how the Prophet's application of *wasatiyyah* laid the foundation for a just, balanced, and inclusive society. His teachings continue to guide the creation of a harmonious and just society based on Quranic principles.

The Concept of *Madani* From Ibn Khaldun's Perspectives

In his seminal work *Muqaddimah*, Ibn Khaldun (2000) presents the concept of *madani* as integral to forming a civilized society. For Ibn Khaldun, *madani* signifies a society characterized by a well-structured system that balances the needs of the individual with the collective welfare. He argues that a *madani* society is built upon moral principles that ensure social harmony and the equitable distribution of resources. According to Ibn Khaldun, these principles allow for the coexistence of individual freedoms and societal stability by establishing a framework where personal rights are respected, yet social obligations are upheld (Ibn Khaldun, 2000).

Ibn Khaldun emphasizes that a balanced social structure is essential for the prosperity of any civilization. He contends that preserving *asabiyyah* (social cohesion) is critical in maintaining a functional society. However, while *asabiyyah* fosters unity, it must be tempered with a commitment to justice and fairness to prevent the rise of extremism or authoritarianism, both of which threaten the fabric of society (Ibn Khaldun, 2000). In this context, Ibn Khaldun advocates for a governance model that avoids individualism, which undermines collective responsibility, and collectivism, which suppresses individual rights.

Thus, Ibn Khaldun views the *Madani* society as one that harmonizes individual aspirations with the common good. This harmonious balance is achieved by applying moral and ethical principles that align with the concept of justice as articulated in Islamic teachings. The ruler's role is to

ensure that governance promotes equity and facilitates social cooperation, ensuring that individual freedoms do not undermine the greater good of the collective and that the social order remains stable (Ibn Khaldun, 2000).

Ibn Khaldun did not explicitly mention the term *wasatiyyah* in his *Muqaddimah*, but his ideas are closely aligned with the principles of moderation, balance, and justice central to *wasatiyyah*. In his seminal work, Ibn Khaldun emphasizes the importance of balance in social, political, and economic structures. He advocates for a just governance system that ensures fairness and avoids extremism (Ibn Khaldun, 2000).

Result and Discussion

Based on the preceding discussion, a Madani society can be understood as a social framework initially established by Prophet Muhammad (p.b.u.h.) in Madinah. This society is widely acknowledged as a model for upholding human rights, emphasizing equity and justice. It represents a community that prioritizes essential human rights and equality, free from discrimination, which aligns with the modern concept of civil society in Western thought. The term *madani* broadly denotes civilization, akin to other terms such as *hadhari*, *thaqafi*, and *tamaddun* (Aji et al., 2020). According to Ibn Khaldun in his *Muqaddimah* (2000), the concept of *madani* is inherently tied to the idea of a civilized society. Thus, a *Madani* society promotes a balanced social structure grounded in moral principles, ensuring that individual freedoms are harmoniously balanced with the stability of the collective community. This balance is central to the ideals of justice and fairness within society.

In the Malaysian context, the concepts of *madani* and *wasatiyyah* have been adopted as fundamental principles for promoting national development and societal unity. Malaysian leaders and scholars have emphasized the critical role of *wasatiyyah* in fostering peaceful coexistence among the country's diverse ethnic and religious communities, especially in addressing the challenges posed by modern governance. Muhammad and Rahim (2017) argue that the principle of *wasatiyyah* should be integrated into the contemporary lifestyle, particularly in a multicultural society like Malaysia. The Malaysia Madani initiative, introduced by Prime Minister Datuk Seri Anwar Ibrahim in January 2023, represents an effort to guide the nation toward effective

governance by emphasizing six core values. These values, central to the initiative, are symbolic and are the guiding pillars for a society committed to progress and equity (<https://malaysiamadani.gov.my/pengenalan/>).

The six core values, such as Sustainability, Prosperity, Innovation, Respect, Trust, and Compassion, form the foundational pillars of governance in Malaysia Madani. This initiative seeks to foster a governance framework inspired by the teachings of the Holy Quran, encouraging both the authorities and citizens to work towards building a progressive Malaysia based on justice, equity, and compassion. The framework aims to create a balanced society in which governance, guided by the principles of *wasatiyyah*, can ensure long-term sustainability and social well-being. In this regard, this study proposes a framework that aligns these core values of Malaysia Madani with the Quranic principles of *wasatiyyah*, as outlined in the following table:

Table 1.
Mapping The Framework of Six Core Values of Malaysia Madani and the Quranic Principles of *Wasatiyyah*

Core Values	Scope	Quranic Verses
1. Sustainability	Quality of life is balanced according to Malaysia's unique image, which is based on knowledge and local wisdom.	Surah al-'Araf, 7: 56 Translation: <i>And cause no corruption on the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.</i>
2. Prosperity	Economic, social, and environmental well-being through a culture of knowledge and diversity of perspectives.	Surah Ali 'Imran, 3: 134 Translation: <i>They are those who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the doers of good.</i>
3. Innovation	Renewal and empowerment of human	Surah al-Mujadilah, 58:11

	capital to realize human creativity.	Translation: <i>Allah will raise those who have believed among you and those who were given knowledge by degrees. And Allah is Acquainted with what you do.</i>
4. Respect	Respectful behavior towards the richness of tradition, celebrating diversity, and honoring worldview differences.	Surah al-Ma'idah, 5:48 Translation: <i>And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you, We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return altogether, and He will [then] inform you concerning that over which you used to differ.</i>
5. Trust	Fostering hope for change while maintaining a trustworthy attitude towards change for the better.	Surah al-Nisa', 4:58 Translation: <i>Indeed, Allah commands you to render trust to whom they are due and when you judge between people to judge</i>

		<i>with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.</i>
6. Compassion	Compassion for the fate of all parties through actions that empower humanity.	<p>Surah Ali ‘Imran, 3:159</p> <p>Translation: <i>So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].</i></p>

Based on this framework, it can be concluded that the Malaysia Madani concept is closely aligned with the Islamic principle of *wasatiyyah*, which advocates for a society that embraces diversity while ensuring equal rights and opportunities for all citizens. A defining feature of Malaysia Madani is its six core values, which serve as guiding principles for national growth and development. These values encapsulate the essence of *wasatiyyah* and provide a strategic roadmap for fostering a just, inclusive, and harmonious society, following the principles outlined in the Holy Quran.

Furthermore, these six core values are interwoven into key areas such as economic management, financial systems, legal frameworks, institutional governance, education, social and cultural development, and urban and rural planning (Aziz & Rusli, 2023). Among these values, Sustainability forms the foundation, reflecting a commitment to environmental preservation for future generations. This concept extends beyond ecological conservation, encompassing a holistic approach that balances

economic progress with environmental responsibility (Bakar et al., 2023; Abdullah, 2021). Malaysia's Prime Minister underscores the importance of sustainability in national policies by promoting green technologies and renewable energy to mitigate climate change. This approach aligns with Quranic guidance, where Allah SWT commands humanity to avoid corruption and wastefulness, as stated in Surah al-'Araf:

Translation: And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.

(Surah al-'Araf, 7: 56)

Al-Qurtubi (1967) interprets the phrase "cause not corruption upon the earth" as encompassing all forms of human misconduct, including moral, social, and environmental transgressions. He explains that oppression, pollution, and disorder fall within this definition. Furthermore, the verse underscores the balance between hope in Allah's Mercy and fear of His Wrath, highlighting that Divine Mercy is bestowed upon those who actively uphold righteousness and harmony.

Prosperity is the engine for national growth, extending beyond economic indicators to encompass equitable access to opportunities and resources. Malaysia's leadership emphasizes inclusive economic policies to uplift all segments of society, ensuring that no one is marginalized. The Quran reinforces this principle:

Translation: They are those who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the doers of good.

(Surah Ali 'Imran, 3: 134)

According to Ibn Kathir (1999), this verse describes the traits of true believers, highlighting generosity, patience, and forgiveness. He elaborates on the significance of giving in both times of ease and hardship, asserting that true generosity is characterized by selflessness. He also emphasizes the importance of controlling anger and extending forgiveness, as these moral virtues lead to Allah's Pleasure.

Innovation is another key pillar that drives progress and economic resilience. Recognizing its role in fostering a dynamic economy, the government prioritizes research, entrepreneurship, and technological

advancements to strengthen Malaysia's global standing. The Holy Quran emphasizes the significance of knowledge in achieving progress:

Translation: Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

(Surah al-Mujadilah, 58:11)

Al-Qurtubi (1967) explains that this verse distinguishes and honors those who possess faith and knowledge. He asserts that while belief forms the foundation of spiritual elevation, knowledge enables its application and understanding. Scholars, therefore, hold a distinguished status both in this world and the Hereafter, emphasizing the need for Muslims to pursue and value education as a means of personal and societal advancement.

Respect is vital for fostering social harmony, emphasizing the need to celebrate diversity and uphold human dignity regardless of race, religion, or social status. This principle aligns with the Quranic directive:

Translation: And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you, We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return altogether, and He will [then] inform you concerning that over which you used to differ.

(Surah al-Ma'idah, 5:48)

Al-Qurtubi (1967) interprets this verse as an instruction for the Prophet Muhammad (p.b.u.h.) to uphold Divine Law, which supersedes previous scriptures. The verse also underscores the idea that diversity in religious laws serves as a test, encouraging individuals to strive for righteousness. This perspective promotes interfaith understanding and peaceful coexistence.

Trust is the cornerstone of governance, essential for maintaining societal stability and cohesion. Transparency, accountability, and integrity are

crucial in building public confidence in governmental institutions. The Holy Quran commands justice in leadership:

Translation: Indeed, Allah commands you to render trust to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

(Surah al-Nisa', 4:58)

Al-Tabari (2000) interprets this verse as a divine mandate to uphold trustworthiness in all aspects of life, whether material or moral. Justice, he argues, is essential for maintaining social order and mutual respect, reinforcing ethical governance.

Finally, Compassion (*Ihsan*) embodies the essence of humanity, guiding Malaysia's policies with empathy and kindness. Social welfare initiatives and humanitarian programs reflect a commitment to inclusivity. The Holy Quran highlights the importance of compassion:

Translation: So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

(Surah Ali 'Imran, 3:159)

Al-Qurtubi (1967) describes this verse as an illustration of the Prophet Muhammad's (p.b.u.h.) character, emphasizing that His kindness fostered loyalty and unity among his followers. The verse underscores the significance of forgiveness, consultation (*shura*), and reliance on Allah SWT, reinforcing the principles of ethical leadership.

In short, the six core values championed by Malaysia's Prime Minister, Datuk Seri Anwar Ibrahim, provide a holistic framework for sustainable governance and social harmony. These values, which comprise Sustainability, Prosperity, Innovation, Respect, Trust, and Compassion, are deeply rooted in the Islamic principle of *wasatiyyah*, advocating moderation, justice, and balance. By incorporating these principles into

national policies, Malaysia fosters a future where economic progress, social justice, and environmental stewardship are harmonized.

Integrating *wasatiyyah* into the Malaysia Madani concept demonstrates a concerted effort to uphold Islamic values while embracing inclusivity and mutual respect. This approach reaffirms Malaysia's commitment to creating a society that values unity in diversity and serves as a model of religious coexistence for the global community. Ultimately, the principles of *wasatiyyah* serve as a powerful mechanism for addressing contemporary socio-political challenges, ensuring that Malaysia's development remains ethical, and sustainable.

Conceptualization of *Wasatiyyah* in the Contemporary Era

In contemporary Muslim societies, particularly in Malaysia, the principle of *wasatiyyah* continues to serve as a foundational framework for addressing various socio-political challenges. This concept embodies moderation, balance, and harmony amidst diverse ideologies and interpretations of Islam (Bakir & Othman, 2017). Rooted in the Quranic directive to be an *ummatan wasatan* or a “justly balanced nation” (Quran 2:143), *wasatiyyah* underscores the necessity of steering clear of extremism and adopting a measured approach across religious, social, and political spheres within the broader context of civilization.

At its essence, *wasatiyyah* promotes the integration of diversity while preserving core Islamic values. In an era characterized by ideological polarization and societal fragmentation, this principle is crucial for fostering tolerance, mutual understanding, and peaceful coexistence among Muslims and between communities of different faiths (Yaakub & Othman, 2016). Civilization can thrive through this balanced approach, maintaining both spiritual and material progress.

Within the socio-political domain, *wasatiyyah* advocates for governance models that uphold justice, equality, and the rule of law while respecting cultural diversity and individual rights (Siddique et al., 2023). It underscores the importance of *shura* (consultative decision-making) in political leadership, offering an alternative to authoritarian rule by promoting consensus-driven governance. This principle ensures that governance aligns with the ethical and moral dimensions of civilization, fostering a just and progressive society.

Obviously, in the context of Malaysia Madani, *wasatiyyah* plays a pivotal role in shaping ethical dimensions of governance and social responsibility. It encourages pursuing excellence (*ihsan*) in all endeavors (Kadhim et al., 2017) while emphasizing accountability toward society and environmental stewardship. This holistic approach reflects an advanced civilizational framework integrating religious values with contemporary societal needs.

Furthermore, *wasatiyyah* presents a compelling counter-narrative to extremism, sectarianism, and radicalization. By championing moderation, compassion, and inclusivity, it reinforces Islam's true essence as a faith rooted in peace. Education, dialogue, and grassroots initiatives are key to strengthening interfaith harmony, fostering mutual respect, and enhancing social cohesion. These efforts contribute to the sustainability of civilization by promoting stability and unity among diverse communities.

Conclusion

In summary, the contemporary application of *wasatiyyah* is a guiding principle for navigating the complexities of the modern Muslim world. By adhering to this approach of moderation and balance, Muslims can contribute toward building a more just, compassionate, and harmonious society, reflecting Islam's role as a source of mercy for all humanity. This principle is integral to advancing civilization, ensuring that religious values align with societal progress.

Incorporating *wasatiyyah* into Malaysia Madani signifies a deliberate commitment to upholding Islamic values while promoting inclusivity, tolerance, and mutual respect. This framework reinforces Malaysia's vision of fostering unity in diversity, positioning the nation as a model for religious coexistence on the global stage. Such an approach strengthens Malaysia's leadership in civilizational dialogue and cooperation.

The six core values, such as Sustainability, Prosperity, Innovation, Respect, Trust, and Compassion, form a comprehensive foundation for governance anchored in *wasatiyyah*. These principles advocate for holistic development, ensuring a balance between economic progress, environmental responsibility, social justice, and cultural integrity. Rooted in the Quranic ethos of moderation, they guide Malaysia toward a future marked by justice, unity, and sustainable progress, ultimately contributing to the flourishing of civilization.

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